

The manifestation of cosmogonic myths in the work of S.Vurgun (based on the work of the "The Myth of the Moon")

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Abstract

The article, which is a brilliant representative of the twentieth century poetry of Azerbaijan Samad Vurgun "The Myth of the Moon" with his mythological investigation. From time to time folk literature and writing literary texts and especially poetry later entered the mythical characters, elements, subjects, astral being cosmological is also investigated.

Key words: cosmogony, astral beings, mythological plots, antromorphia, geographical cults, hidronium.

As is known, is the product of primitive man thought sacred texts of the period myths of the "truth" that reflect the stories. But gradually their place in the

mythological history of the epoch to epoch-cosmological with the myths and deactrilization stopping before losing relevance and other forms of historical



consciousness is transformed. Mythological characters and stories in many areas of art in this way, as well as from time to time, folklore, folk literature, and later entered into a written literature. The ancient Turks, who form the initial thought forms mythological-cosmogonical outlook by researchers at the National Folklore Institute our certain level of myth and modern literature, especially poetry was not involved in the transformation of the research so far is good.

The poetry of the twentieth century, the mythical-cosmological perspective, different forms of poetry of examining samples of the cosmological ideas, we can see the reflection. In this respect, the initial consciousness of all ethnic and cultural systems as a form of folk myths that underlie the problem of the restoration and transformation of the myths and folklore poetry, but also the issue of poe-damage to the inside of rich relations system.

R.Gafarli "Myths and fairy tales" in his notes: "The Myth of blind faith from the characters in the system, primitive form of the miraculous events of the collection, real-G cognition towards the fragile steps." Therefore, myths "which

reason and how they come from?" He replied: Searching for answers (6, 151).

Note that the mythology of this point, "etiological feature is called". According to Gurbanov achieved, "according to the function of the etiological myths initial creation (earth, moon, sun, stars, people, animals, etc.), from which describes the current state of the current thinking of the world as reflected in the events" (eg, why is the sun in the morning and the moon at night, it turns out why). The researcher believes rightly that the "myths of all the material and spiritual gastrointestinal intentions, as well as in the source of huge cultural folklore, which also paved the way for further development of standing" (7, 10-11).

So we think that the author stated "future development" applied to the poetry as well as in written literature is all. Despite changes to the present time, there was an idea mythological literary taste the spiritual survival of the audience, as well as our readers, "antiques" ("ancient") is a manifestation of thought, affection.

In this sense, the object of research is the creation myth of the twentieth century to the contemporary poetry in the

"fertile ground" as well as the relationship goes back to its roots.

Please note that the culture and literature were applied to each area encoded in the form of elaborate mythology. But the myths of love from happening unconsciously, subconsciously, that is a decision for the establishment of a new piece at any time from and is generating a spark. Such works of art and aesthetic thought it would be wrong to assess as specific type of thinking. However, researchers in this field in the debate, as seen in the concept of myph poetics literary work, especially in the beginning of the mythological poetry does not manifest itself, t shirts. Still, the need for a logical approach sensory-lur. the way, followed by the literature for many years, the myth of the "myth of higher reality of the source and model of every.

Indeed, these works have so far been fictionalized by mythological themes and works of poets and writers, "the supreme reality of the myth of the" model. As we know, the historical consciousness of consciousness during the transition from mythological literature "from the" myths are deprived of the contents of the pillars of the ritual. Some of these

issues, as written literature, mythological chronicle some mythological as some mythological characters, some of them as artistic specificity, and some adopted as is embodied in the mythological elements. As is known to science, myth, folklore texts of this first transformation occurred.

Of course, many aspects of this complex process is not the subject of research is put to one side, we will pay special attention to the transformation of myths lyrical folklore. When looking at the historical context of the mythological text prayer-poems at poetry, prayer, songs, laments the lyrical tradition of folklore texts identified as the carrier.

But the poetry of the twentieth century has been transformed in such a way that there are mythological texts, they managed to maintain the structure of the mythological-legendary. In this regard, S. Vurgun "Legend of the Moon", "The Legend of the Fountain," "girls rock" as well as can be shown as an example of poetic remaining outlets.

As we know, is rich in legends and mythological-cosmogonical meetings have been involved in research on this issue in a systematic way by M.Seyidov

them, I.Abbasli, B.Abdullayev, A.Sukurov, M.Cafarli, R.Qafarli, S.Rzasoy, A.Acalov, I.Valiyev, R. Aliyev, R.Alizadan, N.Qurbanov, E.Agayev approach is remarkable scientific achievements.

As is well known, mythological, including cosmogonical ideas in this or any other part of the twentieth century poetry has appeared at various genres. The old man thought a lot of chaos-space conflict situations, heavenly bodies (the moon, the sun, the stars, the moon, the fall of the sun, the formation of stars and the moon on the spot, etc.) as a motif in the poetry of the twentieth century living. S.Vurgun the Month "legend" in his witness such phenomena. The book traces the chaos-space conflict, and relations between the heavenly bodies, but also with the help of astral beings demonstrated thinking poet. Here is the product of mythological motifs-cosmogonical meetings is particularly true in the area of lyric text. Sun mother, my daughter relationships, the cause differences,

Note that the text of the legend associated with the celestial bodies that reflect cosmogonical ideas and Gu-generation lunar samples, a significant

portion of which is connected to, and they are legends among legends cosmogonical distinguished by its antiquity. Because it is more evident in that the quality of myth to come. In this regard, investigated N. Gurbanov said that "cosmogonic legends of the main characteristic feature is that the legends mentioned in the creation of a quality or a sign prominently displayed and the legend, the content is exactly the same quality or indication is based on (eg, tortoise turtles, rose thorns, the Moth circling around the fire, etc.) "(7, 68).

Legends about the moon and the sun, in accordance with their different qualities and mythological ideas are described in the causes. AAcalov's "the mythological texts" in (1), "El wreath" in the (5), including "The country does not owl" (3) collection of folklore texts typical encounter.

Combine all of these legends is a leitmotif: all of them on the face of the moon causes the formation of stain explained. S.Vurgun among these myths arise from the "Legend of the Moon," a book mentioned the mifologema (month on the spot) touched her again cause of poetic terms.

The first lines of the work of the poet who created the equivalent of a month's image is a good man, the character of these roles (as a human language to speak out, to smile, to express be ashamed, communication has created a warm relationship as friends), reflecting, in addition to the his appearance. Ay man, as the eye can see:

Looked at the window staring eye to eye

eyes I looked

He did not say anything ...

Shy ... (8, 156)

This month, both physical beauty and spiritual qualities of stone, but also a lover of poetry, intellect owner. The poet complained about the mythical hero of the poets who love him, the price of the earth, even the great Russian poet Pushkin don't finding attitude in which he complains:

Note that some of the popular myths boy in a month, while others act in the face of the girl. Bear S.Vurgun girl. Poet each time the different is addressed to "the souls of the", "beautiful fairy", "Coy Sanam", "sufferer Sanam", "Coy Nigar", "Heavenly Bride", including human

seed the Moon "Solar his step-daughter of the month "- says (8, 166) and others.

One of the main points noteworthy that the people's poetic tradition of poets work mythical "" uses creative way talks. So the essence of creation myths in general: Which genre of Hera, the mythical text to communicate with the level of creativity, in fact, the events that took place in the mythical creation of countless repetitions means the world to join in harmony. Samad also work in harmony with this, the power of his creative imagination under the influence of energy. In this regard, the son of work a month before disclosing the cause of the stain on the world I envision the story of Creation- plays. This statement reflects the mythological perception of cosmogonical readers are familiar with the various groups and meetings. Consider the following verse:

How long before our,

What was the blue sky, a black ground.

At that time, I had a life, a work,

What's mountains, valleys or forests.

What's green leaves, nor khazals,

What a beautiful selection at the beginning of spring. (8160)

Mythological, poetic reflection of the views of those lines can be grouped as follows:

Speaking about the creation of heaven and earth meet.

Different geographical cults (mountain stream) about the meetings.

Hydonyms the establishment of the (spring) about the meetings.

Flora meetings on the origin of the elements (wood).

The legends about the moon and the sun, the moon and the sun, mother-daughter, siblings, fiancées and others. is described as. S.Vurgun legend created by the mother and the girl (Sun and Moon) is dedicated. While work on the mythological poet embodies them with social reasons. This historic-diachronic perspective is quite normal. Each new epoch in the ancient meetings improving myph pooetic is thought to act as a carrier. As we know, makrokosm (universe-world) and the microcosm (human) distinction from each other in terms of structure. Both the nature and the structure of society (isomorphic) are imagined. Specific to the asset shall be applied directly to the astral man. In this work, the outlook, V.N.Toporov said, makrokosm (world) and is based. This

principle to the moon and other space objects that falls from heaven to earth (ie layers of heaven) modeling has identified many examples of. For example, the same places in the language of the poet describes the month:

Or other astral bodies, the stars, the formation of a unique poetic form is praised by poets. There are many legends about the stars. The object of the shining stars in the night sky has been the creative idea of ancient man. Some of the legends about the stars and the heavenly bodies of the cosmogonic legends. Their ideas are reflected in each. Most of the texts of the star before and after the transformation of the stars of this or any other reason. The star of the Moon presented by the legend created by S.Vurgun grain seed:

We are the seeds of farmer

Sapdik brilliant blue sky.

A few months passed, grew up in the spring,

What we have seen? It sprang up all the seeds

The stars shone, the white ears,

There was a new work environment.

The world has changed since then...

(8, 168)

Interestingly, this description of the poet's mythological cosmogony structural elements "in place." Here, "the place" to be a part of the poem to emphasize the mythological expression of the creative process of creation scheme "damaged" is associated with. In other words, poets in ancient philosophy of creation "as is" by means of the creation myth eras, reflecting the philosophy of the practice of "injury", that aims to deliver according to bringing.

Now the myth of creation as described above to recover fragments of poetry that we try:

a) Chaos:

Every creation myth, as a rule, begins with a description of the chaos. The rule is the rule of myth, mythical procedural scheme. In the myph creation "chaos-chaos-space-space ..." is going according to plan. First, the state of the world is described in the description of S. Vurgun's chaos: "What was the blue sky, a black ground. / Then there is the life of a work / What's mountains, valleys or forests. / What green leaves, nor khazals, / What a beautiful selection at the beginning of spring. "

b) through the offering of chaos dedicating:

The previous version of the chaos of the world mythology of space, space, is described as being amorphous material. However, there is no language in this space, symbolizing. "Space" version of the word itself is unclear chaos. Therefore, the description of the myth of chaos method is used. In other words, this is a piece of poetry, as well as structural elements of the lack of space is described as chaos. That is still in chaos "blue sky", "black earth", "Life," "mountains, valleys, forests", "green leaves, khazals", "selection at the beginning of spring beauties" in that case.

c) Space chaos in her womb:

Here is another point arises: mythological cosmogony, according to the doors of the cosmos out of chaos. In this sense, the elements of chaos, a lack of space at the same time be described as chaos in the womb to give birth, breed, involves elements of the spacecraft is ready to be revealed. It covers all levels of cosmic elements of the structure of the poem:

Astral world: blue sky;

The surface world: black soil, mountains and valleys;

Plants: forests, green leaves, Khazals;

Hidroalam: fountain head;

People tutorials: Selection beautiful; harmony: life.

d) Creative: first ancestor cultural hero, *demiurq*:

It occurs with a mythical creation of the creator. Creative, if the - the first ancestor, if you creator cultural objects - a cultural hero, words *yaradıcıdırsa* - is considered *demiurq*. S.Vurgun the "cosmogony" creative farmers.

Farmer - farmer. People thinking of sows determines holy being. This scholarly point of view, the image of the cosmic creation embodies the farmers.

e) Cosmogonical process:

Regardless of how much of the mythology of creation, process. In his description of this process is found in poetry: the farmer is sowing seeds, they germinates, there is a new world.

S.Vurgun so sincere and convincing mythological approach to meetings, she astral around being "structured" way of life to be able to sing more realistic world of mythical belief in the idea so far is also involved in the process of artistic creation. For example, prior to a

habit - so outgoing interpret the faith to pick up the water:

I went, following me sprinkled water main,

I went the whole universe Seyran (8, 164).

But the main plot line of work S.Vurgun are spots on the moon. All of the above are taking place around this line of mythological elements. As we know, the spots on the moon, why the moon at night and the sun during the day come out of the old people in their opinions on the content of thought and the legends of the mythological notion has come to us. As we mentioned above, these legends research and compile information on the works of different authors are reflected.

Continuing the tradition, both because of miphopoetic Samad (stain on the face of the moon and the sun come out at different times of the month) is even with the help of poetic thought.

First motive: Nearby on the spot.

The poet gives the book bears the image of a beautiful and naughty girl. Dough a day in the sun the moon, the moon is a slap in the face pissing it affects his arm. Current language of the poet describes the event as follows:

My mother said: - Enough, Khumar!
Let us walk hand-up.
I make fun of my mother put it,
When times kicked in, I was sometimes.
His right arm falled
Was open to him, this is wrong.
My mother stood in his place,
Was a slap in my face
The dough by hand.
Knowingly sin,
Did not say a word away,
Crossed through the clouds.
Mimosa poor faith,
It turns out that today is my problem!
Feel pain vintage carbon-carbon,
Worry about me, in my eyes, grief
Many cried cool-cool
Skyes.
Ah, what can I say! From her slap
I was injured today.
To tell the truth, if
These spots on my face
His memory of my mother,
See, there is a big problem ..
The motive of the book compiled
AAcalov's (1) is reflected.
The second motive: The separation of
the moon and the sun.

Although the cause of the many texts on top of it, the idea S.Vurghun art is distinguished by its specificity. All mythological texts such as the Sun and Moon pains case of separation from each other because, "Legend of the month" approach is reflected in the other. Slap the black spots caused by sun, his daughter wants to wash with tears, I can not. The poet's view, these spots to watch from afar to see the sun, the moon, to decide. Consider the following verse:

Then my mother came to him unhappy,
A sigh of distress in the chest rose.
When he embraced me
It springs tears.
On the other tonged me like a lamb,
He said: - tears wash the stain.
Axdiqca his tears on my face.
Heart, blood is gone, harlandi head.
Hey look at the baby, side by side
Back to the blood of the mother's
heart that day ... (8, 172)

Here we S.Vurgun "Legend of the Moon," tried to explain his work reflected in the cosmogonic myth functional semantics. As shown in the research, cosmogonic ideas of time and space

available inside the main point of order, is to restore the space. In other words, the myth of the "regulatory space baseline struggle destructive chaos" to describe the (10, 9). If you approach the issue in the context of the functionality of the mythical, not the original intention to create artistic text Samad in his poem with the mythical tradition takes care of creation. Cosmogony myth mythical subjects that embody any purpose again. Myth - Creation in all cases, to join the process of creation any communication, the creation of the update, the new arena is to continue.

One issue should be noted that the content of the myths that make up the folklore cosmogonical this work from the functional movement type (into chaos and conflict transformation) clearly show itself. We can say that this book is not only a poet mythological thinking-cosmogonical certain plot, character or motives, but also on the type of functional movement has learned.

But the main point here should pay attention. As we know, myths universal ideals (creation schemes) is promoted. However, in all cases over the material, "national conditions" occur. "The myth of the Month" is also localized in space

and time, events and processes are transferred onto a concrete society and its elements. That's where the individuality and specificity to the fore. For example, let's take a look at the work took place curses.

Considered genres of applause and curses as we know, the original folklore. Samples of the ancient mythological beliefs survived curses and cheers from the chaos, seems to have found traces of collision of space. Usually, a certain person or object evil curses, wishes unhappiness. Damnation is causal, ie, space violation by person at a time, to restore its space. Many legends and legends samples can be consistent on this issue. For example: "The Book of Dede Korkut" in the chapter Bamsı Beyrek Crazy Crazy Gajar Gajar was bilmayaciyini escape from the hand of Dede Korkut "hand to dry shade," he qargıyır. (4, 36, 62). Or "Qurbani" epic Qurbani, which sentenced him to death, the Vazir:

I wish to Vazir.

Seek the truth fails (2, 77).

Examples of this type of module, creating works of art often face myphopoetic. But S.Vurgun "Legend of Moon" work in this respect is different.

Wihsing the same character. The sun shot his daughter's face bears the stain itself decreases. The stage - a dialogue between the sun and the moon, let's take a look:

- Oh dearling! Let me hands.

Don't smile grapes in the world one day!

I said: - Iraq's soul! What are you talking about?

My mother shouted that I was a sinner;

Left black spots on his face ...

In the morning, put on a veil of mourning

Ah, my hand dry!

I said: - Do not cry!

Removing the branding my heart! (8, 172)

Apparently, his son's life, who is believed to disrupt the chaotic power struggle with the sun itself. As a result of this fight over the available space, the layout can be adjusted. In other words, it was not his time to see the bear again emerge. Thus, itself a kind of justice (cosmic order) is restored. In this case, as in the act of cosmogony, using curse poet special way to combat chaos, and

the current (lyric legend) space, space is restored.

Apparently, Samed Vurgun's "Legend of the Month" by the myths cosmogonic character, plot, motive successor as well as the type of functional movement repeats them.

As a result of such an investigation can be concluded that, Samed Vurgun's "Legend of the Month" in the various mythological meetings reflected in the poetry of the twentieth century and the emergence of one or the other side of the model served. Thus, forming the basis of mythological world model of twentieth century poetry cosmogonical meetings have determined that, according to the study of theoretical issues of transformation, indeed, many of the works of the twentieth century poetry, which represents the content of Samad Vurgun, but also contributed to the organization in the form of a tradition by the author continued context.

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